

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.” BOOK OF MORMON, ALMA 13: 14, 15.

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THE PAYMENT OF TITHING*

ELDER JOHN WELLS

OF THE PRESIDING BISHOPRIC

WE WHO ARE HERE this afternoon have come, I believe, with the desire and purpose to worship our Father in humility. No one could be in a meeting of this kind without being deeply impressed with the spirit and power that is here; without being impressed with the counsel, advice, and testimony that have been given regarding the progress of this great Church of ours.

I want to add a little to what my brother has said concerning those missionaries who return home. I called attention to this matter at one time when I was attending conference in a little town in Southern Utah, because I knew of two cases that had happened there, those of a young man and a girl who had returned home. They had been busy, active, labouring vigorously, doing their best work at the end of their missions, and then came home and almost dropped out of sight. A Bishop came to me at the close of the meeting and said: “It has never happened in my ward. I have been a Bishop for fifteen years. Yes, we have had missionaries out all the time, more than the average share, and we are proud of that too. No boy or girl has had to go out of this ward to find employment, even in spiritual duties.” He further said: “When a young man comes home, if I have time,

*Address delivered at the second session of the Ninety-ninth Semi-Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., Friday, October 5th, 1928.

and I find it mostly, I meet him at the station with his parents and get acquainted with him, and I invite him to see me as soon as the greetings of his family are over. I talk to him about his spiritual viewpoint, and his testimony. I inquire of him what he would like to do in the ward. I try to see that he gets that which he likes to do. I do not give him the chance to take things easy or become lazy in the Church. After that if anything happens that he does not get employment, then we all interest ourselves in him, High Councilors and Bishopric. We never rest until that young man is employed, for his spiritual growth depends upon his temporal well-being." I was glad to hear this.

Yes, we are here to-day to be taught, to be reminded, to be encouraged. I have a few thoughts concerning a somewhat old subject. I labour, as you know, in the office of the Presiding Bishop, and there constantly is the application of the law of tithing, that great revenue law, so much superior to that of the world that the world would like to copy it. They make efforts now and again to do so. In their efforts they fail after a while, I notice, because they have not found the people who could handle their tithes. They lack that glorious revelation and belief in it that was given to the Prophet Joseph Smith in 1838, telling the Latter-day Saints that they should pay one-tenth of their interest annually.

PRIVILEGES GRANTED THOSE WHO TITHE

I attended a stake conference a short time ago and listened to an interesting discourse on the application of the law of tithing. The speaker stated that a young couple had called upon a certain Bishop and applied for temple recommends. The Bishop, in a fatherly manner, asked them how long they had been employed at a salary. They replied from two to three years. Then the Bishop reminded them that they had not paid any tithing on their earnings. This brought tears to the eyes of the young woman, but the young man said, somewhat defiantly, to his Bishop: "I don't see what difference tithing makes anyhow." It set me thinking all the way home: Does not tithing matter much anyhow? The law of tithing was revealed in these latter days to the Prophet Joseph Smith, by which means are provided for the support of the Church. It is a voluntary offering. The obligation to pay tithing is a personal one and should be rigidly observed by every Latter-day Saint who is blessed with an income.

I read some years ago in one of the early *Journals of Discourses*, a sermon given by the late Elder Franklin D. Richards, at Logan, when, in urging a better observance of the law of tithing, he stated that every law of the Gospel had its particular blessing, and that he had in his possession a receipt signed by the Prophet Joseph Smith and the tithing clerk, which stated that "Franklin D. Richards, having paid his tithing in full to date, is entitled to the benefits of

the baptismal font in the Nauvoo Temple." So it appears that in the early days of the Church it was necessary that those who were privileged to enter the House of the Lord should be full tithe-payers. Without this law temples could not be built and maintained; colleges and seminaries would be closed; the large sum provided toward the erection of meeting-houses and other buildings could not be paid; the liberal aid toward the support and maintenance of the stakes and wards could not be provided; the missionary work of the Church would be curtailed or abandoned; hospitals, where hundreds of the poor of the Latter-day Saints are treated annually at the expense of the Church, could not continue this service; the poor, the aged and feeble could not be provided for. So I think the payment of tithing matters a great deal. Without the tithes the Church would be like an automobile without petrol, a street car without electricity, a railway engine without fuel.

TITHE-PAYERS AND OLD AGE

Some time ago a prominent man in the state of Texas, not a Latter-day Saint, who sincerely believed in the payment of tithes, wrote to the Presiding Bishopric, asking if there was on record information to show how many men over the age of sixty-five, who had been a constant tithe-payers, had become dependent. This information was secured from several stakes. Of the 332 over the age of sixty-five, 274 were and had been consistent tithe-payers, and were self-supporting. None were drawing assistance from the Church or from charity organizations. This indicates that when a person observes the law of the tithe, he accumulates and provides a surplus for old age and does not become dependent. Tithe-paying will never impoverish anyone.

There are many other benefits that will come to those who will observe this law. It will train men and women to be generous; it will develop character; it will strengthen our faith, for faith comes only by works. It will teach obedience. It will add to our testimony; and after all isn't it worth something to have a testimony that the Gospel has been restored; that Joseph Smith was a prophet of God; that the Priesthood has been given to men in these latter days; and that the Church of God has been established to bring about our Father's purposes?

Tithing is a debt, not a gift to the Lord. "The earth is the Lord's, and the fulness thereof." For the use of His property He requires from His people ten per cent. of all their interest annually. That per cent. is not ours to use. Let us pay our tithing, not with the expectation of an increase in worldly goods, but as a privilege, to help the work of the Lord. Let us do it cheerfully, feeling that we have been blessed with the privilege of helping in His great latter-day work.

It is characteristic of most men and women to harbour good

intentions, and we should always encourage good intentions and good ideals and purposes; but it is better to put one of these into operation than to accumulate ten of them. The tithing one intends to pay next year, or the resolve to pay tithing in the future, is not nearly as good for character-building as a payment actually made. In order to avoid the temptation to use the Lord's money, why not pay our tithing at regular intervals during the year, once a month or oftener if necessary?

I appeal to my brethren and sisters to get into that habit and to teach our young people in our homes to observe that law in their childhood and youth, and get the habit of tithe-paying. Go home with a determination that at regular intervals—not at the end of the year alone—we will examine and find out what we owe the Lord, and pay it. I have always admired the statement of the late Bishop George Romney. I used to receipt him for the tithes he paid into the office of the Presiding Bishop. He came in regularly every month with a good-sized check. He was a large tithe-payer. He said to me one day: "I do not know whether I could gather up enough faith to be absolutely honest with the Lord if I let all my tithing go until tithing settlement. I might get into the habit of seeing how little I owe the Lord and not how much. So I balance up with Him every month, and that is the first check I pay out each month."

TITHE WHOLE-HEARTEDLY

Three months from now the Bishopric throughout the Church will announce the time and place for the annual tithing settlement. All Latter-day Saints who have some income are invited to meet in privacy with the Bishopric of the ward as common judges in Israel, so that they may examine their tithing record and declare to the Bishopric whether it is a full tithing or not. Thousands will accept this invitation and will go gladly because they have observed this law. Many others will go with excuses and regrets and promises to do better in the future.

May we at this season of the year, as officers and members of the Church, observe the payment of our tithes and offerings—teach it in the quorums and classes of the Priesthood, so that all the blessings which the Lord has promised His people through the observance of this law may be ours, and this goodly land become sanctified and be in very deed a land of Zion to His people.

I want to bear my testimony that "Mormonism" as it is known, is the work of God; that the Lord has given me a testimony that Joseph Smith was His prophet; that he came in the dispensation of the fulness of times, bringing the Gospel with power and authority to establish it. Ministering angels and glorious beings came with authority and power. Oh, his was a wonderful life! As a lad of fourteen years of age he saw the Father and the Son; at seventeen years of age a holy messenger came and told him

what was expected of him; and each year thereafter until he was twenty-two the same messenger saw him and admonished and encouraged him. Then he received the plates, and by the gift and power of God they were translated. When he was twenty-four years of age the Book of Mormon was ready for publication. The same year he received the visit of John the Baptist and of Peter, James and John, and of others, who gave him power and authority to establish the work of God upon the earth. At twenty-four years of age, or a little more, he had by that same power and authority organized the Church of which we are members. At thirty years of age he dedicated the first temple in this last dispensation. At thirty-nine years of age he had paid the penalty that the world had been hungering for for years, paid for his testimony with his blood. As President Brigham Young said at one time: "Forty-six times was he arrested, forty-six times was he acquitted. It cost his brethren thousands of dollars to keep him alive until his work was done." Yes, he died poor. Great leaders of religious movements usually become rich, but he died poor, too busy, as President Young said, in establishing the kingdom of God, to accumulate wealth. He is the man whom I testify was a servant of God, and I do it in the name of Jesus Christ. Amen.

BLESSINGS OF THE PRIESTHOOD

ELDER WESTON N. NORDGREN

AT ONE TIME when I was fourteen years old, I lay ill with pneumonia. It was near the midnight hour. Three doctors, one a specialist connected with a Public Health Clinic, had given up all hopes of saving me. My parents and brothers and sisters were near, weeping at the thought that I was to be taken from them. My strength was spent with weeks of struggling; my body was weary of life; my spirit hovered at the edge of the veil between mortality and the spirit world.

Gently my mother leaned over me. In anguished love she asked me if I wanted to remain with her on earth, or go to my Father in heaven. I closed my eyes. I was weary of pain; I did not feel able to answer. Then I lifted my heart in prayer to the Lord, asking Him to direct me in making my decision; I felt the result depended on my choice, and I wanted to choose wisely, with His guidance.

Suddenly "exceeding peace" filled my bosom. The words of my patriarchal blessing came to me, stood before my inner vision, implanted themselves in my soul:

"It will also be thy privilege, through thine obedience, to be advanced in the holy Priesthood, and . . . to grow to full

stature of manhood . . . in due time; also, to receive thy blessings in the House of the Lord, and to go forth as a messenger of truth, in defence of the truth, among strangers in the world, to be a missionary."

How those words burned into my consciousness: "To be a missionary!" My father had gone on a mission to Sweden when I was but six years old. On his return, he had told me of his wonderful experiences in the mission field—of the joy of taking the Gospel message to the inhabitants of that distant land. My greatest desire since then had been to become a missionary. Then the promise of the Lord, made through His servant, Patriarch Hyrum G. Smith, returned to me at that critical time.

My being filled with exquisite joy. I knew that the Lord had answered my petition; that He had consented to guide me safely through that crisis which would determine life or death. Then joyfully, humbly, I told my mother I would live; and I asked her to send for the Elders of the Church.

I was administered to by those ever-ready, ever-humble servants of God, our Bishop and one of his counselors. I went to sleep in perfect peace and contentment, trusting in God, knowing that I would yet live to become a missionary in His service.

That was eight years ago. It seems an eternity; yet clear and vivid are the facts before me. Much has passed, much has been done since then, even in my own life. Countless times I have seen the power of the destroyer rebuked by the servants of God who hold the Priesthood He has delegated to man in this dispensation. In every phase of life which I have touched, I have seen and experienced the power and mercy of God.

The promise given to me in my patriarchal blessing has truly been fulfilled. I have grown to maturity; I have been advanced in the holy Priesthood. In the House of the Lord—the temple at Salt Lake City, Utah—I have received my blessings; and I have been sent forth "as a messenger of truth, in defence of the truth, among strangers in the world, to be a missionary." Twice death has been rebuked that I might live to fulfil the promises made to me, on condition that I would obey the commandments of God and the instructions of my parents. There are more blessings promised; I hope to be able to live up to them. But the greatest thing to me now, as then, is the fact that I am permitted to be a missionary, a messenger of truth, to go forth among strangers in the world, to make them my friends and to teach them the message of life—the Gospel of Jesus Christ.

I am thankful for the Gospel restored to earth in this dispensation, and for the authoritative power of the holy Priesthood, restored with it.

I know the Priesthood of Almighty God is upon the earth; it has been used in my behalf. I cannot doubt; I know; and I testify of the truth.

THE POWER OF THE PRIESTHOOD

PRIESTHOOD is the authority given to man to act and speak for God in behalf of the plan of salvation. Authority implies power. Those who have received the Priesthood have been delegated with a portion of God's power, which they may use officially for the upbuilding of the kingdom of God, and thereby for the blessing of humanity.

Priesthood is eternal because it represents the power of the Almighty. In the words of Joseph Smith: "The Priesthood is an everlasting principle, and existed with God from eternity to eternity, and will to eternity, without beginning of days or end of years." The Priesthood is everlasting. The portion of this great power which we know as the Priesthood committed to man was "instituted prior to the foundation of this earth, or the morning stars being together or the sons of God shouting for joy; and is the highest and holiest priesthood, and is after the order of the son of God." Brigham Young also defined the Priesthood as being a part of the power of God:

"If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence."

In short, the heavens and the earth were made by the power of God, which is ever drawn from infinite and divine intelligence. They who receive the Priesthood clearly receive mighty power, but they can exercise it only in the presence of intelligence, like unto that of the Father compounded from knowledge, wisdom and love. The Lord has declared the extent of his power granted to righteous man:

"They who receive this priesthood receive me. . . . and he that receiveth me receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; And this is according to the oath and covenant which belongeth to the priesthood."

The first great gift of the Priesthood is revelation. Those who hold the Priesthood are entitled, if their lives are pure, to revelations from God to guide them in their private affairs and official actions within the Church. The Priesthood is indeed the official channel through which the Lord communicates His will to His children on earth. It is to the Priesthood that heavenly beings reveal themselves or inspiration is given as occasion demands. Revelation, operating upon the human mind, increases pure knowledge and wisdom, and opens the visions of eternal life.

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THURSDAY, JUNE 6, 1929

EDITORIAL

REPENTANCE

REPENTANCE is the second fundamental principle of the Gospel. The Saviour began His earthly ministry by saying: "Repent: for the kingdom of heaven is at hand;" and those who were taught by Him, declared that: "Except ye repent, ye can in no wise inherit the kingdom of heaven." The importance of this principle is beyond question.

All have need of repentance. There is none perfect. Men yield to the ever-present forces of evil in varying degrees. Even when sinful acts are overcome, sinful thoughts may remain; and in the economy of heaven men must repent of evil desire as of evil consummation. It is dangerous to think oneself free from sin, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Yet, men may constantly, by repentance, approach a more sinless life, and become more acceptable to God. Those only who have not been taught law, or who, like little children, do not comprehend it, are exempt from the requirement of repentance for violations of law.

Repentance is the solemn decision of a man that he shall not again do that which the Lord has forbidden. That is the forsaking of sin. To be effective it must be inward as well as outward; it must come from the soul; it must be accompanied by a sincere, courageous struggle against surrounding temptations, however alluring and enticing. The turning away from sin is a continuous process, a constant concern, a daily resistance to evil. Such repentance frees a man, increasingly, from the dross of an unholy life. The repentant man turns his face and strength to righteousness.

Repentance is also the firm decision to do that which the Lord has commanded men to do. Failure to obey the law, as learned and understood, is sin. A man who keeps safely within the law of the land, but is unkind and uncharitable, selfish and unforgiving, is held to be a poor citizen. In the kingdom of God such a man is a sinner. To steal is sin; to fail to pray is also sin. Therefore, every truly repentant person, in turning away from doing evil, sets his heart upon obeying every law that he learns to understand. There can be no complete repentance unless this is done. Such repentance also is continuous, for every open-eyed life is daily increasing in knowledge of the laws of the Lord. Unless a man increases in good works, he is not repentant. "He that

repents and does the commandments of the Lord shall be forgiven."

This two-fold nature of repentance—not doing that which is wrong, and doing that which is right—shows the relationship between repentance and faith. By faith men learn the truth and obtain power. By repentance knowledge and power are used for the establishment of the purposes of God. Repentance is active faith. The first two fundamental principles of the Gospel are but two aspects of one divine truth.

True repentance may often mean a severe struggle between the forces of good and evil, but the battle is far from being hopeless. Man may be placed before temptation, but it does not follow that he must be overcome. "Resist the devil, and he will flee from you." Man's power of resistance, a divine gift, is greater than the power of Satan. Confession and prayer are the means by which strength for the battle may be won. The confessing of sin to the proper person, brings human cooperation in our resistance. Sincere prayer to the Lord—and the soul of repentance is sincerity—brings the greater cooperation from heaven. "The Lord . . . knoweth the weakness of man, and how to succour them that are tempted." Men fight better when not alone, and confession and prayer bring allies to the man struggling for his moral freedom.

Those who repent, in this higher sense, who do and do not, according to divine command, achieve irresistible power before the Lord. The memory of their sins is blotted out; evil moves aside for them; the love of neighbours and associates becomes their portion; truth seeks them out and is accepted by them; and the goodness of the Lord yields them happiness in every condition of life. They are those over whom the hosts of heaven rejoice.—W.

"SMILE POSTS OF SATISFACTION"

AN INSPIRING BOOK has just been published under the above title by President John P. Lillywhite of the Netherlands Mission. It is a series of messages addressed primarily to missionaries in the field, but of universal truth and therefore applicable to every human life. It abounds in noble sentiments and wise counsel, helpful along life's journey, couched in simple and often eloquent language, and reinforced by a wealth of quotation from the thinkers of all ages. It instructs and stimulates. It is good reading.

Mileposts—road markers—we know well enough, every life has them, but smile posts—places of rejoicing—are not so common, more is the pity. The author explains that "The message desired to be conveyed in this book is one of love and good will. Each leaf is tinged with love and a desire to do good. In fact,

they are leaves plucked from the tree of love and sent forth on a mission of helpfulness, comfort and encouragement. They are meant to be . . . guideposts along life's way."

The twenty-eight "smile posts," each complete within itself, and therefore of easy reading, are: The missionary; let the glory of God be your ideal; idle words; prayer; the Lord's prayer; the light of men; the way, the truth and the life; a new commandment; procrastination is the thief of time; service; feeding the multitude; strive to enter in; wise men; life's morning; the joy of life; judge not; our enemies; temper; be doers; the corn of wheat; doing things; rafts and steamboats; who should be the greatest?; the Beatitudes; what manner of men should ye be?; soldiers of the cross; temptation; the gardens of Eden and Gethsemane.

We congratulate President Lillywhite, the veteran and successful missionary and mission president, upon the production of this valuable book. Our missionaries should make liberal use of it. The book, which is beautifully printed and bound, and sold at cost, three shillings, may be obtained at the *Millennial Star* office, or from the author, Crooswijkschesingel 16b, Rotterdam, Holland.—W.

NEW Y. L. M. I. A. PRESIDENCY

MRS. RUTH MAY FOX, formerly first counselor in the General Presidency of the Y. L. M. I. A. has been chosen to succeed Mrs. Martha Horne Tingey as president of the organization.

Sister Tingey has served the daughters of Zion long and faithfully; and the great love given her by them, one and all, is a splendid reward for her unselfish devotion to their interests. She has served in the General Presidency of the Y. L. M. I. A. since 1880; first as counselor, and later (1905) becoming president. She has been a very efficient Church worker for many years, and has contributed materially towards the advancement of the M. I. A. work.

Sister Fox comes to the new office with a long and worthy record of achievement, as do also the sisters who have been chosen to act as her counselors and assistants. She was born in England, the daughter of James and Mary Ann May. Her mother died, and she emigrated with her father to Utah, where she became an active worker in Church and civic organizations. She represented the Y. L. M. I. A. at the American National Council of Women in 1903, at New Orleans. She was married to Mr. Jesse W. Fox, Jun., in 1872, and is the mother of twelve children, of whom six boys and four girls are now living.

Mrs. Lucy Grant Cannon, daughter of President Heber J. Grant, has been named as first counselor to Sister Fox in the new Y. L. M. I. A. presidency. Sister Cannon was formerly second

counselor to Sister Tingey, and has been an active Church and M. I. A. worker during her entire life.

Miss Clarissa A. Beesley has been selected as second counselor to Sister Fox. She began her M. I. A. work in the Ensign Stake in 1904. Later she became secretary of the Y. L. M. I. A. and associate editor of the *Young Woman's Journal*. In 1923 she became the editor of the *Journal*, being succeeded last January in this position by Mrs. Harold C. Brandley.

With this new group of leaders as officers, the Young Ladies' Mutual Improvement Association will doubtless progress rapidly and become an increasingly useful auxiliary. To each and all of them the young women of the British Mission desire to express their loyalty and their wish that great joy and peace shall attend their administration.

We pledge our loyal support to our new leaders and our continued interest in the great cause of M. I. A.—L. D. W.

THE POWER OF THE PRIESTHOOD

(Concluded from page 359)

The principle of revelation, continuous and sufficient, is a fundamental doctrine of the Gospel.

The Priesthood "is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven." "It is the channel through which the Almighty commenced revealing His glory at the beginning of the earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make His purposes known to the end of time."

The government of the kingdom of God on earth is committed to the Church of Christ. That means that upon the Church is placed the responsibility of working out the Lord's plan for human salvation. Clearly and definitely the order of government of the Lord's latter-day earthly kingdom has been set forth and the different degrees of authority to be conferred upon those who are called into the official positions of the Church. By the spirit of revelation, the Priesthood governs the Church of Christ. Under this government, the Priesthood has power to instruct, rebuke, and bless, as needed for the welfare of individuals. And, the government so obtained is perfect. It is freed from the dross of personal desire, and the vagueness of self-assumed authority. The path is clear for all who care to travel it, and those who live under its government are made happy and prosperous in their lives. "It is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter."

The Priesthood also possesses the power of performing the ordinances which are required for entrance into the Church and for continued membership therein. Baptism and the conferring of the gift of the Holy Ghost, whether for the living or the dead, and the administering of the sacrament must be performed, if they are to be valid, by one who has divine authority to perform such ordinances; and none outside of a Priesthood which has been commissioned directly by the Lord, has such authority. "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost."

The preaching of the Gospel also requires the authority of the Priesthood. Any person may teach righteous doctrine and will be blessed thereby. But, only those who share in the power of the Priesthood can teach with authority the doctrines of Christ and invite the children of men into the Church of Christ. It is those who hold divine authority that speak as they are "moved upon by the Holy Ghost."

The spiritual gifts which always accompany the Church of Christ and are signs of its verity, are properly exercised under the power of the Priesthood. "These signs shall follow them that believe—In my name they shall do many wonderful works; In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak. . . . And the poison of a serpent shall not have power to harm them." "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

Such spiritual gifts are properly enjoyed by the Saints of God under the direction of "Such as God shall appoint and ordain over the Church"—that is, the Priesthood. Such gifts, when found outside of the Priesthood are often dangerous, and usually are manifestations of evil spirits.

Perhaps in no manner is the power of the Priesthood more evident than in the authority that it possesses to seal for time and eternity. Marriages may be consummated within the Church for all time—not merely until death doth them part. Family relationships may be continued throughout the eternities. The power of the Priesthood extends beyond the grave.

In short, then, the power of the Priesthood as committed to man in these latter days possesses the power to perform every task necessary for the establishment, by authoritative means, of the Church of Christ and of bringing to pass the righteousness of God among the children of men.

Every man holding the Priesthood of God, may exercise its power in behalf of himself and his family. He may seek revelations for his own guidance; he may administer to his own family; teach, rebuke and bless them, and he may bear witness every-

where of the truth of the Gospel, and seek to help his fellowmen. In all this, his Priesthood will sustain him.

But, no man may exercise the power of his Priesthood for the Church except by appointment of those who hold the keys of the Priesthood—that is, those called to presiding positions. A Priest has authority to baptize, but may not exercise that power, unless called to do so by the authority presiding over the division of the Church in which he lives. Thus confusion is avoided, and order is preserved, without in any degree violating the rights of the Priesthood. Every holder of the Priesthood may and should use it, always, for his personal welfare; but officially for the Church only when authorized to do so.—W.

CONFERENCES IN SWISS DISTRICT, FRENCH MISSION

THE SWISS DISTRICT of the French Mission recently enjoyed the presence of President John A. Widtsoe of the European Mission and his wife, Sister Leah D. Widtsoe, President of the European Relief Societies. The party also included President P. Rulon Christensen of the French Mission, Elder Richard L. Evans, Secretary of the European Mission, Miss Maud May Babcock, Professor of Speech in the University of Utah, and Miss Endora Widtsoe.

Commencing with Geneva, conferences were held in all of the various branches.

On Saturday, April 13th, the Geneva Relief Society held a well-attended bazaar at which a splendid program was rendered. On April 14th, a Sunday School conference was held, followed by a question and answer session. All present were greatly benefited. A Relief Society conference was held in the afternoon, at which Sister Widtsoe instructed the sisters in the fundamentals of their work. She emphasized the fact that the Society is for the relief of distress, for the prevention of existing evils, and for the development of its members. At night President Widtsoe spoke on the first principles of the Gospel and pointed out the fundamental differences between "Mormonism" and other doctrines now prevalent in the so-called Christian world. The hall was filled to capacity and Elders Wayne H. Knight and Clarence E. Barker of the Geneva Branch were well recompensed for their efforts in preparing for the conference. A wonderful spirit prevailed throughout the conference, and many new friends were made.

The Lausanne Branch was represented at this conference by its president, Elder Charles Bonny, and several members. Lausanne is one of the few branches of the European Mission where there are no missionaries, except for the periodical visits of the mission and district presidents.

On the evening of April 15th, the Neuchâtel Branch was visited by President Widtsoe and Elder David Homer, president of the Swiss District. A spirited conference was held with about seventy persons in attendance. As the larger part of the audience were members, President Widtsoe spoke to them on the principles of love of God and our fellowmen, and obedience to the truths of the Church. Elders John S. Griffin and Roy Ross of the Neuchâtel Branch were in attendance, as were also Elder Charles A. Emmett and some members of the branch of La Chaux de Fonds.

Besançon, the youngest of the branches in the Swiss district, with a membership of seventeen, is active in every department of auxiliary work. The conference held there the sixteenth of April was favoured by the presence of the entire visiting party, and also of President Fred Tadjé of the Swiss-German mission. More than sixty intimate friends and members were present, all of them having an understanding of the first principles of the Gospel, which were explained more fully by the speakers. The gathering had been arranged for by Elders Alan B. Blood and J. Reuben Clark III.

On behalf of the Besançon Relief Society, Sister Marie Oswald gave President Leah D. Widtsoe a beautiful bouquet of roses, a touching tribute from the Besançon sisters. The following day Sister Widtsoe held a conference with the sisters and repeated the instructions she had given in Geneva, adding that she was greatly encouraged by the progress made by the Relief Societies of the District.

The conferences in the Swiss District were most enjoyable, and will result in much good. Many of the French people are ready for the Gospel. Workers are needed to gather in the well-ripened crop.

DAVID HOMER, District President

NEWCASTLE DISTRICT CONFERENCE

“MORMONISM! What is it?” had been the centre of interest for both the press and the citizens of Middlesbrough, for weeks prior to the holding of the spring conference of the Newcastle District, which convened at the Linthorpe Assembly Rooms, on Sunday, May 26th. Attractive signs on trams and signboards announced the fact that Mission President A. William Lund would answer the question of “What is ‘Mormonism’?” Press reports paved the way for a most successful campaign of placing the message of the restored Gospel of Jesus Christ, before the people.

In attendance at the conference were Mission President A. William Lund, Sister Josephine B. Lund, and Elder H. Grant

Vest, from the Birmingham office; Elder Harold H. Blackmore from the Hull District; President Weston R. Clark, Elders Alma R. Wakeling, Wendell V. Bramwell, A. Fenton Smith, G. Ronald Carter, Virgil J. Smith, Elbert C. Kirkham, Robert L. Bradford, Harding H. Higham, Merlin L. Hamilton, Eldon P. Darley and Ralph S. Olpin, of the Newcastle District.

The warning message of "Mormonism" to the nations of the earth—to repent and obey the laws of the Gospel of Jesus Christ—was sounded by President Lund, through the day. Obedience to the commandments of God, and the restoration of His divine authority—His holy Priesthood—to earth, were joint themes of the conference. The Book of Mormon proves the authenticity of the Bible and is a new witness that Jesus is the Christ, the Redeemer of the world. "Mormons" are actuated by a desire to help all mankind.

A splendid spirit prevailed, and the many new friends and investigating strangers enjoyed with the Saints the peace and the spiritual feast given them in each meeting of the day.

ALMA R. WAKELING, District Clerk

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified; Elmont H. Crawford, Bristol to Manchester; Hector P. Sadler, Manchester to Bristol.

Arrivals and Assignments: The following missionaries arrived at Southampton on May 10th, aboard the *Leviathan*; They have been thus assigned:

For the British Mission: Milton D. Cushings, Salt Lake City, Utah, to the Bristol District; Horace C. Cherrington, Oakland, California, to the Liverpool District; William T. Knapton, Salt Lake City, Utah (arrived February 13th), to the London District.

For the French Mission; Frank Herman Jouas, Salt Lake City, Utah; Lynn H. Osborn, Los Angeles, California; Marcellus Ricks, Huntington Park, California.

For the Netherlands Mission: Blaine L. Baxter, Salt Lake City, Utah.

Releases and Departures: The following missionaries have been honorably released and have sailed for their homes in America: Arthur T. Coleman—Hull and Birmingham Districts—released on May 1st, sailed from Cherbourg aboard the *George Washington* on May 9th; Lawrence S. Crosbie—Leeds and Scottish Districts—released on May 1st, David M. Davis—Welsh and Ulster Districts—released on May 1st, and LaMont A. Beutler—Sheffield and Manchester and Bristol Districts—released on May 14th, sailed from

Cherbourg on June 2nd aboard the *Leriatlan*; Albert Brain and Annie E. Brain—Welsh, Norwich and Bristol Districts—released on May 15th, sailed from Cherbourg aboard the *George Washington* on June 6th; Kenneth A. Nielson—Liverpool and Manchester Districts—released on May 19th, 1928, and who has since studied music in Vienna, sailed from Bremen, Germany, aboard the *Republic* on May 25th; Samuel Barber—Liverpool District—released on May 15th, sailed from Southampton aboard the *President Harding* on May 23rd. Elder Barber's early release came on account of the illness of his wife.

Doings in the Districts: *Birmingham*—At a baptismal service held on May 23rd, at the Handsworth Chapel, one person was baptized by Elder E. Anthon Clayson, and confirmed by Elder Clifton G. M. Kerr.

On Whit Monday nearly sixty members of the Handsworth, Dudley Port and Sparkbrook Branches enjoyed an outing at the ruins of the old Dudley Castle, near Birmingham. Adventures in the caves were enjoyed.

A Mothers' Day program was carried out in the Nuneaton Branch on May 12th, under the direction of Superintendent Clarence G. Linnett. Flowers were given to the mothers in attendance. Similar programs were given in the Handsworth, Wolverhampton, Sparkbrook and Kidderminster Branches.

Manchester—Summer tracting campaign plans were laid at the District missionary meeting held at Bolton on May 6th. In the evening a union meeting was held, followed by competitions in public speaking, dramatic readings, drama, vocal and instrumental music and essay writing. Contestants from the various branches of the District showed much talent and good work.

Nottingham—The Nottingham District M. I. A. competition was held at Hucknall on Saturday, May 4th. A keen spirit of friendly rivalry and good sportsmanship was manifest by all participants. The Hucknall, Eastwood, Derby, Mansfield and Nottingham Branches competed. The attendance was large and the meet very successful; much talent was displayed.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN